1: Jenness--190 (1913-16) 1922 Copper Eskimo
116, 771

"The religious doctrines of the Copper Eskimos, then, bring them little or no comfort. Life would be hard enough if they had none but natural forces to contend with, forces that they could see and estimate. But mysterious and hostile powers, invisible and incalculable, and therefore potentially all the more dangerous, hem them in, as they believe, on every side, so that they never know from day to day whether a fatal sickness will not strike them down or a sudden misfortune overwhelm them and their families -- from no apparent cause, it may be, and for no conceivable reason, save the ill-will of these unseen foes. Young and old, the good and the bad, all alike are involved in the same dangers, and all alike share the same fate. Death rolls back the gate, not of a happy hunting ground, or of a heaven of peace and happiness where friends and lovers may unite once more, but of some vague and gloomy realm where, even if want and misery are not found (and of this they are not certain), joy and gladness at least must surely be unknown. It is little wonder therefore if the mind of the average Eskimo is deeply tinged with fatalism. Life would be unbearable indeed with this religion did he not possess a superabundant stock of natural gaiety and derive a joy from the mere fact of living itself. The future holds out no golden promise, not even the hope of a life as cheerful as the present one; so the native banishes as far as possible all thoughts of a distant to-morrow, and drains the pleasures of each fleeting hour before they pass away for ever."

1: Jenness--229 (1913-16) 1922 Copper Eskimo
116, 771

"The very religion of the Copper Eskimos, so far from stimulating their intellectual growth, has helped to stunt it, although that religion was itself their own creation, or at least so moulded by them as to fit in with every detail of their daily life. For it has led them to ascribe every mysterious or simply unusual phenomenon to a supernatural agency, an explanation that immediately dampens every impulse to anything in the nature of a scientific enquiry. Incredible and even contradictory assertions (or so they seem to us) are accepted without question, for there is no boundary between the possibl and the impossible when spiritual forces are free to intervene at any moment. It is not strange therefore that the Copper Eskimo should be a true Epicurean, holding that life is a short and uncertain thing at the best, and that the wise man will grasp at what pleasures he can in his course without stopping to ponder over those things that do not directly affect his immediate welfare."

3: Rasmussen--183 (c. 1923) 1932 Copper Eskimo
116, 533, 771

[Footnote] "When I asked Hêq what they meant by singing a song that nobody understood, neither its substance nor hints, he answered: i. e. the spirit hymns have to do with supernatural and unreal things, so ordinary people do not need to understand them. The wisdom in them is often concealed, and one must simply utter the words, which have a special power."

13: Jenness--86
116, 671, 771

(1914-1916) 1917

Copper Eskimo

"The only law is custom, handed down from generation to generation; it alone upholds the structure of society, maintains the taboos, and regulates the relation of family and of man to man. Its sanction is religion, and violation of custom is punished, through spiritual powers, by sickness and death, or ill-success in hunting and fishing. The magic of the shamans is, for the most part, devoted to neutralizing or securing the active support of the innumerable spirits that are believed to control the phenomena of nature and the supply of game. Misfortune and death are occasionally ascribed to evil magic, but any man suspected of sorcery is liable to sudden murderous attack from his fellow-tribesmen."

29: Jenness E-5 (1914-1916) 1959
ND8 Copper Eskimo ND8

monotonous songs to the accompaniment of a drum. At times their dances were interspersed with strange religious ceremonies, always fascinating to watch and occasionally difficult to comprehend. They knew nothing of Christianity. Their forefathers had taught them to believe in a goddess dwelling at the bottom of the sea who controlled both the winter storms and the supply of seals. They did not worship her as we understand worship, but they held her in great awe, and often tried to secure her goodwill by persuasion or by threats. Many of their misfortunes were laid directly to her door; others were ascribed to the spirits of the dead, or to the machinations of sorcerers. Their sole defence against these imaginary foes lay in their shamans or medicine-men, who claimed to summon into their bodies powerful spirits of men and animals that had voluntarily placed themselves under human control. The medicine-men were thus the physicians, the prophets, and the priests of their little communities. Speaking as the mouthpieces of their spirits, they elucidated the past and foretold the future; and they sent their protecting spirits to bring back the stolen souls of the sick or to compel the sea-goddess to deliver up the seals she withheld from the starving Eskimos. Yet there were many occasions in life when even they could give no assistance, and the people, realizing this, accepted their fate with the fortitude customary to their race.

29: Jenness E-5 (1914-1916) 1959
ND8 Copper Eskimo ND8

787
123 sticks that only the white man knew how to manufacture; but even they were not powerful enough to restore his wandering senses. Perhaps my hand would be more efficacious. I laid it on his temple, and saw his eyes rest on me without a gleam of intelligence. Then the madness passed out of them, a pleased smile broke over his countenance, and, quietly turning away, he began a casual conversation with some of the bystanders.

771 Performances of this kind revealed to me the heart of Eskimo religion. The natives trusted in their medicine-men, and the medicine-men, with rare exceptions, believed themselves gifted with supernatural powers. The spirits that wander unseen came at their bidding and obeyed their commands. At times they came unsummoned, and a man raved on the hill-sides or on the frozen sea where no one beheld his frenzy.
771 Hysteria is peculiarly common around the Polar basin;
158 the long winter darkness and the loneliness and silence
171 of the hunter's life make the Arctic peoples more susceptible to this disorder than the rest of the human race. So religion and hysteria went closely hand in hand.

114 After measuring all the adults in this village I
125 arranged with a native to guide me to another some
114 forty miles farther west. We had travelled about half
837 a mile when, looking back, I noticed with surprise that
574 a woman was following in our trail. I turned to my